

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—*Paul.*

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RELIGIOUS INQUIRER.

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J. T. BEEBE,

A FEW RODS SOUTH OF THE LITTLE BRIDGE.

REV. JOHN BISBE, JR.—EDITOR.

EPISTOLARY.

The following letter from the philanthropic and venerable Rush to the Rev. ELHANAN WINCHESTER, will show in what estimation he held that great and good man, and his belief in the final victory of benevolence over all sin, death and torment. Let those, who doubt the benign influence of our faith, consider what the Doctor says in another letter, and remember that he testifies what he had seen. "The Universal Doctrine prevails more and more in our country particularly among persons eminent for their piety, in whom it is not a mere speculation, but a new principle of action in the heart, prompting to practical godliness."

PHILADELPHIA, NOVEMBER 12, 1791.

Dear Sir,—Accept of my thanks for your long letter by the *Pigou*, and your valuable publications which accompanied it. Your Letters to Mr. Taylor contain many new and striking ideas. Your Funeral Sermon for Mr. John Westley does honour to the philanthropy of your universal principles. I admire and honour that great man above any man that has lived since the time of the Apostles: his writings will ere long revive in support of our doctrine—for if Christ died for *all*, as Mr. Westley always taught, it will soon appear a necessary consequence that *all* shall be saved. But what shall I say to your fourth volume of Lectures on the Prophecies? Accept of my thanks over and over, for the instruction and entertainment I have derived from reading them. They are now in the hands of my dear friend, and old preceptor in medicine, Dr. Redman, who speaks in the highest terms of them, and calls you our *Theological Newton*. Go on, my dear Sir, with your researches into the true meaning of the Scriptures. Your works, however much neglected or opposed now, will be precious to those generations which are to follow us: and, like the bones of Elisha, will perform miracles after your death. How delightful to a good man should be the thoughts of surviving himself! The persons who are to exist an hundred years hence are as much our fellow-creatures as those who are our contemporaries. It only requires more grace to love them than the persons whom we see and converse with every day; but in proportion as we attain to this sublime act of love, we approach nearer to the Source of all Love—for he loves, and serves all the generations of his creatures with an equal affection.

I contemplate with you the progress of reason and lib-

erty in Europe with great pleasure. *Republican forms of government are the best repositories of the Gospel: I therefore suppose they are intended as preludes to a glorious manifestation of its power and influence upon the hearts of men. The language of these free and equal governments seems to be like that of John the Baptist of old, "Prepare ye the way of the Lord—make his paths strait." The benevolent spirit which has lately appeared in the world, in its governments—in its numerous philanthropic and humane societies—and even in public entertainments, remind me of the first efforts of a child to move its body or limbs. These efforts are strong, but irregular, and often in a contrary direction to that which is intended. Time and a few unsuccessful experiments soon bring these motions into a proper direction. The same will happen. I have no doubt, to the present kind, but irregular and convulsive impulses of the human heart. At present they lead men to admire and celebrate human lights, and human deliverers, — but ere long, public admiration and praise will rise to him who is the true light of the world, and who only delivers from evils of *every kind*. At present we wish liberty to the whole world—But the next touch of the celestial magnet upon the human heart will direct it into wishes for the *salvation of all mankind*,

Your's sincerely,

BENJAMIN RUSH.

* When the Doctor wrote this, the horrible anarchy produced by French principles had not been experienced, as it has since.

POLEMICAL.

Though we cannot determine whether Mr. Robins (for it is ascertained he is the author) meant the piece to which this is a reply, as fable or fact, it most certainly deserves animadversion, and richly merits the plainness and severity of our correspondent. "*Thou shalt not bear false witness against thy neighbor.*"—Exodus xx. 16.

FOR THE RELIGIOUS INQUIRER.

Mr. Editor.—In the Christian Secretary of August 15th, I observed a piece entitled "*Thoughts on Universal Salvation, by way of Dialogue, between a serious Christian and his neighbour*," which contains some of the most gross and wilful misrepresentations of the doctrine of God's universal goodness, which I ever saw from the pen of one who pretends to be a *serious christian*.

After asking what Universalism is, and answering, the writer says "is there no such thing then as future punishment?" he answers "there is no such thing as future punishment," and then asks, "what is meant by the sheep being on the right hand and the goats on the left hand of God in the day of judgment, as represented by Jesus Christ?" In the first place I call on the writer of this piece to show the place where Christ makes this representation; until this be

done, no answer is necessary to this question. Our opposer next asks "is God in *earnest* when he threatens sinners with punishment?" he answers, "yes, but he punishes them in this world;" he then asks "was the rich man punished in this world? Abraham told him he had his good things in this world." This last assertion is untrue; Abraham did not tell him he had had his good things in this world, nor is there one word in the parable which intimates that the rich man was a sinner, nor does it say one word about a *future world*. "And again the Psalmist says, the wicked are not plagued like other men." It is not my intention to enter into an examination of the question, whether the wicked are punished in this or the future world, it is enough for me to know that "every man will be rewarded according to his works," and that "the wicked shall not be unpunished."

The writer goes on to say "if all mankind are saved, how shall we understand the text which inquires, 'if the righteous scarcely be saved, where shall the ungodly and sinner appear?'" I shall not give an explanation of this passage, but I will show that our Baptist friend will not accede to his own exposition of it. Will he dare affirm that the righteous, to whom God gives eternal life, are *scarcely* saved; that the salvation is *scarcely sufficient* for the few who are to enjoy it? Unless he allow this, he must give up his exegesis.

Our opposer next asks "what will become of the impudent sinners?" and answers himself by saying, "they will appear in Heaven." This is one of the most perverse misrepresentations of the doctrine of Universalism possible, and is designed to slander a sentiment, which he knows he is incapable of controverting by arguments drawn from scripture or reason; it is intended to deceive the ignorant and superficial, and to make them suppose this the belief of Universalists. But our opponent will find such *pious* slander will be of little use in propping up his sinking cause. People in the nineteenth century know more of the doctrine of God's universal grace than to be gulled by such false statements, and though he publish such weak and insolent dialogues and refuse to insert answers to them all his life, he may remember, truth is omnipotent and will prevail. The very course he is pursuing will hasten its triumph, for when people see him endeavoring to put down a cause in such a manner, they will be disposed to inquire whether he have no better weapons than slander, misrepresentation, and falsehood, with which to defend the *truth*. If he can disprove Universalism by proofs from Revelation, he must be a traitor to God if he do not come immediately to the work; and on his own system, the blood of immortal souls will be found on his garments at the last day, if he suffer imperishable beings to go down to eternal perdition, for want of his exertions to *undeceive* them.

The writer's next question and answer are truly singular. He says "what advantage then have the righteous? why none, they are scarcely saved, while the ungodly and the sinner are saved with all possible ease." Are the ir-

resistible and almighty operations of God's holy spirit then *scarcely sufficient* to save the *righteous*? I think no one, who believes in the *omnipotence* of God can be willing to say this.

Our assailant, after having *made* his opponent, and, as he thinks, *overthrown* him once, asks him to try another argument. He then puts one into his mouth, which I believe no Universalist ever used; I shall therefore leave it to be supported by those who believe it. He then makes his opponent say, "if the soul of man is not a part of God, yet I contend man is an immortal creature, made in the image of God, and therefore is too precious to be lost." The Baptist has a long tirade on the *wickedness* of man, and asks, "is he worth so much more than angels? If rebellious angels are not too precious to be lost, why are rebellious men?" The writer must first prove that rebellious angels are lost, or that there are rebel angels, before he takes this to show that men may be. But if he do not believe what his opponent has said concerning man, why does he make so much noise about the *worth of immortal souls*, and send missionaries to convert the heathen, if their souls are not "*too precious to be lost?*" Until he can answer this question, let him be silent on this point. He then makes his neighbor say, "but the gospel reveals a plan of grace through Jesus Christ to save sinful men, and the gospel is glad tidings of great joy to all people." This is in perfect agreement with Luke ii. 10; but our friend has written a long paragraph to refute it, and we might calculate with certainty, how well he would succeed in disproving one scripture by another. He asks in his reply to the above, "does *wickedness* prepare a person for heaven?" This question is asked to make people believe Universalists hold to this doctrine, and he designedly makes this false representation of the sentiment. What are we to think of a person who will knowingly distort the views of his brethren, in order to give an unfavorable bias to the minds of those unacquainted with their sentiments? His readers may judge how much his favorite scheme of hell torments restrains him from the commission of crime. He goes on to ask questions and make assertions, but as they have nothing to do with the doctrine of Universalism, I leave them for him to answer.

He next makes his opponent say "I find I have been too superficial in my examinations of this subject, and begin to question the correctness of my conclusions, I shall give it a further investigation." The *Christian* then says "I am rejoiced to hear you speak thus, and as this is a subject of infinite concern, I would beg you to read the Bible with prayer for the illumination of the holy spirit, and not come to the sacred volume determined to make it bend to your preconceived opinions. Without the spirit's aid, you will never come to a right understanding of the nature and demerit of sin, of the holiness of God, or the principles on which the happiness of heaven is founded. May the spirit of truth lead you to renounce every refuge of lies, and enable you to lay your foundation for present and future hap-

piness, on the Rock of ages, Jesus Christ, 'for without holiness no man can see the Lord' *in peace.*"

I fully accord with the writer in the first part of this last paragraph, and would most sincerely ask him to take the advice he has so wisely given his neighbor; and I fervently hope *he* "will in future go to the sacred volume without having determined to make it bend to *his* preconceived opinions." And I ardently desire that "the spirit of truth may lead *him* to renounce every refuge of lies," and induce him in future to represent things as they are, and prevent his endeavoring to build up his system by abusing others. I most sincerely pray that he "may be enabled to lay his foundation for present and future happiness on the Rock of ages," which is the only foundation on which Universalists build their hope of ultimate purity and bliss.

AQUILLA.

DOCTRINAL.

FOR THE RELIGIOUS INQUIRER.

GOD IS BENEVOLENT TO FORGIVE.

Christians agree that God is *benevolent* to all mankind, but some deny that he will forgive the sins of *all*.

As it is pleasant for people to agree, it may be worth our endeavor to produce some testimony on this subject, which shall give satisfaction to those whom it may concern.— Some worthy christians appear to have obtained an idea that forgiveness of sin signifies an exemption from its deserved punishment; that though men have transgressed the law of God, and violated its command, the gospel is a benevolent system of forgiveness, in which their everlasting felicity is secured. Perhaps by searching we may discover something of this law and gospel, about which the christian world is seriously concerned. For the purpose of understanding them, and their connexion, if we adopt the language of the apostles Paul and Peter, and confine ourselves to the Bible, we shall merit the approbation of all candid christians.

In Gal. v. 14. St. Paul remarks, that "all the law is fulfilled in this, Thou shalt love thy neighbor as thyself."— Every man, who hates his neighbor, has transgressed this law, and must suffer a just punishment for his sin.

In Gal. iii. 8, he quotes a passage from the scripture, containing an equal number of words with the law, which he calls the gospel to Abraham, and, by his reasoning, seems to justify our saying, In Christ "shall all nations be blessed." If St. Peter declare in Acts iii. 26, that this blessing consists "in Jesus turning every one from his iniquities;" have we sufficient authority to convince us that all mankind shall ultimately, or at any period of their existence, turn from iniquity and sin, to the obedience of the command of God? Is the gospel a promise that the law shall be fulfilled by all the families of the earth? Is this the forgiveness we must experience in order to arrive in heaven? He that believeth the truth, and acteth in accordance therewith, shall find peace.

Does our happiness depend on our feeling love supreme to God, and to our neighbor as to ourselves? "It shall be well with the righteous, and ill with the wicked." Then "let the wicked forsake his way, and the unrighteous man his thoughts; and let him turn unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Conform yourselves to what is true,
And thus the ways of God pursue.

H***.



RELIGIOUS INQUIRER.

SATURDAY, AUGUST 27, 1825.

"Earnestly contend for the faith."

PIOUS FRAUD.

In the early ages of the christian era, many deceptions were practised on pagans and christians by preachers of the gospel, either to convert unbelievers to the right faith, or to silence their antagonists in any controversy that was agitated. Fictitious miracles were performed, the testimony of demoniacs produced, and the most artful stratagems employed to settle disputes concerning the trinity, and to establish the *orthodox* faith on a permanent foundation. For it was maintained that a doctrine must be true, which God and demons had confirmed by visible interposition, and that those must be *heretics*, who refused assent to the combined attestations of heaven and hell. Artifices of this kind were used on all pressing occasions for many centuries, and no great accession to the christian cause was made without prodigies in the air, the earth, or the ocean. Constantine must see a cross in the heavens before he abandons polytheism; Ambrose must produce the testimony of demoniacs to establish the doctrine of the Nicene fathers concerning the trinity, and when Clovis, King of the Franks, is baptized, a phial of oil must be brought from heaven by a milk white dove. So completely were ecclesiastics convinced that *holy deception* was necessary, that in the fourth century the maxim was adopted, that *it is an act of virtue to deceive and lie, when by that means the interests of the church may be promoted.* These artifices and impositions, however, were not confined to that age, but were practised by Charlemagne and Boniface in the conversion of the Saxons, and have come down to our times with various modifications and improvements. Scarcely any thing can now be achieved in the religious world without some holy legerdemain to give it credence and eclat, and when any sect or doctrine is destitute of this support, it must of consequence be heretical, or false.

We have been led to these remarks by the conduct of Mr. Fillmore, a Methodist Elder, at the execution of Nelson Israel, and Isaac Thayer at Buffalo. It appears by the *Gospel Advocate* and *Buffalo Patriot*, that the Elder declared on the scaffold that these three brothers had formerly *inclined to Universalism*, and that their father, Israel Thayer, had been a Universalist for twenty years; and that this declaration was made for the purpose of injuring the cause of Universalism, by inducing the assembled multitude to believe that their heretical faith led them to murder John Love. The *Advocate* asserts that Mr. Fillmore well knew the falsehood of this statement at the time he made it, and brings the testimony of Mr. Searle, an Episcopalian clergyman, and Mrs. Hoyt, an Episcopalian in faith and a candidate for that communion, to prove they never inclined to Universalism, but that Nelson was a Methodist, and that the other two were opposed to Universalism. It also declares the assertion concerning the father to be false, and calls on Mr. Fillmore, and the Methodists in general, to defend his character, or refute what it has published. When it is considered that the *Advocate* is printed at Buffalo, the place where the Thayers were executed, and Mr. Fillmore made his assertion; that six weeks have elapsed since his affirmations were challenged, and a call made for proof or retraction; that nothing has been done by him or the Methodists in his vindication, and that he has repeated this false story at a love feast in Chautauque County, we may be convinced that he believes it an *act of virtue to deceive and lie* when the interest of his church requires it, and highly commendable to do evil that good may come. That most certainly is a pure and heavenly faith, which encourages people to *deceive and lie*, while they stand on the gallows and see their brethren sent into eternity by an ignominious death! Such a faith will elevate the morals of the community beyond all precedent, and most unquestionably hasten the millenial day on this dark and sinful world. For should all the earth be proselyted to the belief that falsehood, when intended to promote the cause of religion, or of a sect, is not only useful, but commendable, we might expect to see all engaged in the service of virtue and holiness, and religion, pure and undefiled, investing our globe with a flood of light.

When the *orthodox* Van Patten was executed in Schenectady, for the murder of Mrs. Schermerhorn, nothing was said concerning the immoral tendency of his belief, though on the day of the murder he opened his school with *prayer*.

When the *orthodox* Elliot was executed for murder in Castine, his faith was not urged as the cause of his sin; but when the public feeling is strongly excited by the execution of three young brothers for the murder of a friend, it is thought to be a fit opportunity to create or strengthen prejudice against Universalism, by assuring the crowd that the unhappy objects before their eyes entertained that faith, and that under its influence, they were impelled to dip their hands in the blood of murder.

We are advocates for equal and exact justice to all men, and cannot permit deeds of palpable inequity to pass without our special notice. When the Elder shall retract his slander, we shall be happy to give it publicity, and thank him for telling the truth; but till that is done, we shall consider him as good a christian as Ananias or Sapphira.

TRUTH VINDICTED.

This letter has been deferred by a press of matter which required immediate publication, and by a hope that something more directly to the purpose might be furnished; but as nothing more conclusive has been obtained, and there is space for it in this No. it is given to our readers. By this we do not imply that the letter is not to the point, or an incomplete answer of Musgrave, but it is less full of evidence and reasoning than we desired.

To the Editor of the Religious Inquirer.

PHILADELPHIA, JULY 14th 1825.

Dear Sir,—On my return home from attending the Western and Black River Branch Association, I found a letter addressed to Rev. William Morse, and in case of his absence, to myself, respecting a publication in "The Philadelphian," of June 17th, headed "Universalism," and signed "George Musgrave," in which there is an attempt to prove some things incorrect in Mr. Morse's letter respecting the pitiful story (or whoever will relate such weak and insignificant stories concerning still weaker mortals on a death-bed, thereby to prove the truth or the falsity of any doctrine, must be pitiful indeed; and hence we possess no other feeling than that of pity towards those, who, to answer a certain purpose, got up the story) of the conversion of Andrew Wile, as related by "G. M." the initials for *George Musgrave*.

As Mr. Morse has left the City, I have thought proper to make a few remarks on the piece alluded to, which are at your disposal. And first, I will say, if G. M. or those who prompted him to the work, believed that the cause of Universalism "was no doubt considerably injured by an exhibition of such *stubborn proof* of the fallacy and insufficiency of Universalism in the hour of death," both he and they were entirely in a mistake. Ten thousand just such conversions would not injure Universalism; and pitiful indeed must be that cause, which stands in need of such "*stubborn proof*" for its support!

We took considerable pains to ascertain the facts at the time, and what Mr. Morse stated in his letter was the result of our mutual and deliberate inquiry on the subject. Now, has G. M. disproved a single statement? No, not a single statement that is worth a moment of consideration, or that can have the least bearing on the main question; and as to minor objects, any candid reader would understand Mr. Morse to state what he believed to be the truth from the best information he could obtain on the subject, and not that he had been to every individual in the church to make the inquiry. We still say, then, that Andrew Wile was not "*a professed Universalist*;"

1st. Because he never made a profession of religion of any kind ; 2dly, because he did not love the doctrine well enough to attend on its ministry ; 3dly, because he contributed nothing towards its support. Such a Universalist therefore, as he even pretended to be (as it could have been but mere pretence) can never be any credit to the order ; and surely he never was, for reasons other than the above ; but we wish to spare the feelings of his relations, some of whom are quite respectable. We are happy to learn, however, that the reproach, whatever it be, was fully wiped away, in as much as "he did renounce Universalism on his dying bed." Will our opponents do us the kindness to make a few more such converts ? Every such Universalist can be spared as well as not, neither will the cause be at all injured by frequent exhibitions of such stubborn proofs.

A recent attempt has been made to produce a third convert, which, had it succeeded, would have probably furnished another article for the "*Philadelphian*;" but, as it failed, "Tell it not in Gath!"—They happened to get hold of a wrong subject, who not only remained firm and unshaken in his faith on what was at least believed to be "his dying bed ;" but who still lives, and may yet expose the insidious arts that were used to shake his faith, when least able to defend it.

Whatever "Samuel Wile," (who, if he be "a member of the new church," has but recently become such,) may have said or thought, we are willing that he and all others should know, that something more must be known of a man, than that he has occasionally (some time in his life) been to a Universalist meeting, that he sometimes read their books, and that he sometimes spoke favourably of the doctrine, but knew but very little either about that or any other doctrine ; I say something more than this must be known of any man, before he can be known as a Universalist, or be acknowledged as such. Would any other denomination be willing to acknowledge such as members of their particular faith ? No ! They would not ! Is it not, then, "nonsense !" "palpable nonsense !" to hold up such a conversion as "stubborn proof" of the truth or "fallacy" of any doctrine ?

"G. M." to be consistent with himself, should have been present, by the dying bed of every protestant, before he should have said, in so many words, 'not a solitary instance' has there been of "a true Protestant christian who voluntarily renounced his faith on a dying bed ?" But suppose thousands shall "depart from the faith," (see 1 Tim. iv. 1.) which certainly would imply that they once possessed the true faith, will that be any proof that the faith from which they shall have departed is unsound ? Certainly not. The opinions of men, particularly on doctrinal points of religion, should at all times be received with caution ; and what, I would ask, is there in the circumstance of a dying bed, which will exempt the opinions there formed from being equally as erroneous as others ? Away then with such subterfuges !

As to "G. M." I have nothing to say against him. He may be a well-meaning young man, for aught I know to the contrary ; and, like the Rev. Mr. Skinner, in the case of "Another voice from the grave," may have thought the story would do much good where the particular circumstances were not known ; but let them go on in this way a little longer, aided now and then with a *dream* from Dr. Ely, and they will bring their own cause into contempt, in the eyes of all sober and reflecting people, faster than it otherwise could be done by Universalists, even should they write all manner of things against it. These remarks would have been entirely unnecessary as to any harm the story can do here ; neither can it do harm any where, only let the *whole truth be told*.

ABNER KNEELAND.

BAPTIST IMMORALITY.

"It appears from a publication in the *Baptist Register*, Utica, N. Y. that the Baptist Church at Lowville and Denmark, Lewis County, have received Elder RUEL LATHROP, to their communion, notwithstanding they were acquainted with the fact, that he had been published in the *Christian Watchman*, as a man of immoral character. But the account states, that since this Church received him, they have been under the necessity of excluding him from their fellowship, for intemperance and other vices, which was done by and with the advice of a council. The Lowville and Denmark Church now caution the Churches against giving him countenance."—Secretary.

Elder Lathrop's conduct for a considerable time past has been most flagrantly inconsistent with the character of a christian minister, for he has been publicly convicted of *intemperance, abuse of his wife* and *general immorality*,* and yet the Baptists in Lowville and Denmark, with a knowledge of all these facts, received him to their communion. Had he been a Universalist, and sustained a character pure as St. Paul's, they would have expelled him from their church with all imaginable zeal and promptitude, or refused to commune with a dangerous and ruined heretic. But as he believed in the evangelical doctrine of eternal damnation, his faith covered a multitude of sins, and they were disposed to receive him with open arms, though he was black with crime and hardened in transgression, and they knew the facts and evidence were before the public. When a class of professing christians set every precept of the gospel at defiance by their misconduct and shamelessness, they are excellently qualified to judge and condemn others, and to prate about the licentiousness of a faith they neither understand nor will examine.

When the *Ministerial Conference of the Woodstock Baptist Association* had convicted Elder Lathrop of *general immorality, intemperance and abuse of his wife*, they merely "announce to the Churches of their denomination, that they are of opinion that he ought not to be received, nor countenanced in any wise as a minister of the gospel." How mild, how clement they feel to the *sinner* !

When the Lowville and Denmark church exclude him

* See No. 10, present Vol.

from their communion "for intemperance and other vices," they gently "caution the Churches against giving him countenance." What tenderness they cherish and express for this *impenitent offender*! †But when Deacon James Green is expelled from the Baptist Church in Berlin, Rensselaer county, N. Y. for believing in Universalism, a hue and cry must be raised against him, and Elder Justus Hull must write a long jesuitical letter to prove the falseness of the sentiment and its lawless tendency, though, in the words of a friend, "Deacon James Green, the man whom they have excluded from the Church, is a man of unblemished character, and of an extraordinary mild disposition. I pledge my reputation that he stands as fair in the eyes of a disinterested community as any Baptist in Rensselaer county." Thus it is seen how far sectarian prejudice may govern in ecclesiastical concerns, and how ready people may feel to condemn others, and to pray for their destruction, merely because they follow not with them.

†See No. 24, Vol. 3d.

We learn with much pleasure that the Eastern Association of Universalists has formed a society, called the *Christian Visitant Society*, to procure subscriptions or contributions for the printing of cheap religious tracts, inculcating the purest morality, or explaining the difficult parts of the scriptures in a clear and edifying manner. They speak most feelingly of the moral waste in their bounds, and throughout the state, and very judiciously attribute its sterility to the want of correct information on the subject of universal grace. We hail the formation of this society as an auspicious omen, and hope the Universalists throughout the connexion may follow so praiseworthy an example. By the adoption of this course, every part of the community might learn our sentiments, and thereby entertain a just opinion of our faith, while the young and uninformed among us might receive the most valuable instruction with little expense. It is hoped these suggestions may not be forgotten, but come before the General Convention in next September, and effect some good. That an object, so desirable as the formation of tract societies throughout our bounds may be accomplished, let all the societies send delegates to the Convention, and instruct them to urge the adoption of this proposal in the most efficient manner. As the Convention meets on the 21st of next month, this subject should obtain immediate consideration.

MR. BALFOUR has called on DR. BEECHER to answer his Inquiry, because the *orthodox* are dissatisfied with Mr. Sabine's attempt, and because the Doctor is a subtle polemic and the champion of the evangelicals in New England. Mr. Balfour considers the Doctor vanquished by his book and conscious that he is vanquished, or holden by a rule he has adopted in reference to Unitarians, to reply to it with all readiness, as it has been before the public eighteen

moths. Time will determine what course will be chosen, though it is expected the Doctor will take less notice of his request than did Professor Stuart of Mr. Balfour's letter.

ASSOCIATIONS.

The Eastern Association of Universalists assembled according to adjournment in Wayne, Me. July 6, 1825, heard six discourses; received the societies in Wayne, Buckfield, Jay, Levant, Camden, Union, Dover, Foxcroft and Sangerville into fellow hip; ordained Brs. George Bates, Thomas Dolloff and Henry Hawkins; granted letters of fellowship to Brs. Alexander Hatch and Taylor Whittier; appointed Brs. R. Streeter and S. Cobb to represent the Association in the next General Convention, and adjourned, to meet again by divine permission, in UNION, on the 28th and 29th days of June, 1826.

The New-Hampshire Universalist Association met at Hancock, N. H. June 7, 1825; organized the council; heard five sermons; granted a letter of fellowship to Br. Lyman Maynard; ordained Br. Warren Skinner; appointed Brs. W. Skinner, C. Hudson and S. C. Loveland a committee to form a constitution for the government of the Association, and adjourned to meet by divine permission, at Jaffrey, N. H. on the second Wednesday and Thursday in June, 1826.—*Ch. Reps.*

ROCKINGHAM UNIVERSALIST ASSOCIATION.

A meeting of the above named Association will be holden at Nottingham, N. H. on the first Wednesday and Thursday of September next.

GENERAL CONVENTION.

The General Convention of Universalists of the New-England States, will hold their annual session at Hartland, (Vt.) on the 21st and 22d of September next, being the third Wednesday and Thursday.

Rev. Edward B. Hall has accepted the call of the second congregational society in Northampton, and the 14th day of September next has been fixed upon for his ordination.

An Ecclesiastical Council has dissolved the connexion between Dr. Jarvis and St. Paul's Church in Boston.

MISCELLANEOUS.

ANOTHER HOUSE OF WORSHIP.

The friends of liberal and impartial religion, at Saratoga Springs, (N. Y.) have resolved on building an House for public worship in that central and flourishing town; the Corner Stone of which was laid in proper form, on the 14th of June, 1825. The house is to be built of brick, of the dimensions of 40 by 50 feet. A scroll containing the following *memorial*, besides other articles suitable for deposit, was placed in a durable vessel beneath the Stone.

"This edifice is erected for the worship of the only liv-

ing and true God, by the First Society of United Christian Friends, called Restorationists, at Saratoga Springs. John Bryan, Esq. Messrs. Solomon Spaulding, Salmon Huling, John Burton, and John Ellsworth, Trustees.—“GOD IS LOVE.” The corner stone was laid, June 14, 1825, with appropriate solemnities.”

Br. Pitt Morse, being providentially present, offered up humble and devout thanksgiving and prayer to Almighty God, and Br. Dolphus Skinner delivered a very ingenious, serious and interesting address to the numerous and respectable concourse of people that witnessed the solemnities of the occasion.

It is hoped that our friends who are thus laudably engaged will be divinely supported and succeed in their undertaking; and if, (as expressed by Br. Skinner in the “Restorationist,”) it should appear that they stood in need of pecuniary assistance from their brethren at a distance, that such donations as the *ability and liberality* of wealthy individuals, might enable them to bestow, might be cheerfully conferred.—*Intelligencer.*

TWO POSSESSED WITH DEVILS &c.

MATTHEW viii. 28.

It was the prevailing opinion, not only among the Jews at the time of Jesus, but also among the Greeks and Romans and other ancient nations, that every sickness which deprived a man of the use of his reason, was the effect of the influence of an evil spirit. The expression, by which this dreadful influence is designated, and translated *possessed with devils*, is of Grecian derivation; and the same expression in the signification is made use of by several Greek authors, both before and after the time of our Saviour. Æschylus, Sophocles, Euripides, Herodotus, Lycian, and others speak of the demoniacs, which is a proof that the disorder they mean was usual at all times, and not more prevalent in Judea during the preaching of Jesus than in other countries and at other periods. If, therefore, this disease had been known long before the appearance of our Saviour, and if it could sometimes be healed, and that this was the case, Jesus himself intimates when he says, (Matt. xii. 27.) *If I by Beelzebub cast out devils, by whom do your children cast them out?* it may perhaps have had only a natural cause. This we may suppose without the least prejudice to the miraculous power of the Messiah; for we must remember, that he healed and restored not one, but several persons so affected. If the disorder was of the most obstinate kind, and every other remedy had been fruitless, the word alone effected a perfect recovery.

Mental alienation was so generally considered in antiquity to be occasioned by possession of a devil, that Herodotus (vi. 84.) says of the madness of Cleomenes, that it was of a very extraordinary description, because it did not proceed from the cause usually assigned. “The mental alienation of Cleomenes,” says he, “was not occasioned by a demon, but by excessive drinking.”

If it is asked why our Saviour and his apostles seemed to confirm the opinion of a real demoniacal possession, by speaking of such patients in terms suitable to the above notion, it may be answered, that neither Jesus nor his disciples spoke as men of learning; they conformed to the ordinary language which prevailed at that time. They therefore called the disease, which deprived men of the use of their reason, by the name by which it was generally known; and had it been called otherwise by the evangelist, his immediate readers would probably have considered the case less miraculous. But by this he at little confirms the opinion of a real possession by a devil, as Jesus, when he makes use of Jewish mythological expressions, respecting a future life, recognized as true the notions on which they are founded. When he says, that his disciples shall eat and drink with him at his table, in his kingdom, did he mean to say that entertainments would really be given in Him who giveth both the clouds and the rain.

heaven? or did he merely conform to the modes and figures of speech prevalent at that time?

When it is said in Matthew viii. 30, that the evil spirits of those possessed had prayed Jesus to allow them to go into the swine, it is without doubt meant that those lunatics had run full speed towards the swine and driven them into the sea. For the mode of speech prevailing at that time applied to the devils, what was done by the men who were supposed to be possessed by them. Thus in Luke xi. 14, a dumb man is called one who had a dumb devil. And in Acts xix. 15, it is said the evil spirit had answered the exorcist; but immediately after, v. 16, he is called “the man in whom the evil spirit was.” Rosenmuller.

TEMPTATION RESISTED.

A poor chimney-sweeper’s boy was employed at the house of a lady of rank, in England, to sweep the chimney of a room in which she usually dressed; when finding himself on the hearth of a richly furnished dressing-room, and perceiving no one near, he waited a few moments to take a view of the beautiful things in the apartment. A gold watch, richly set with diamonds, particularly caught his attention, and he could not forbear taking it into his hand. Immediately the wish arose in his mind, ah! if thou hadst such a one! After a pause, he said to himself, but if I take it I shall be a thief! and yet, continued he, nobody would know it; nobody sees me—nobody! does not God see me, who is present every where? Overcome by these thoughts, a cold shivering seized him. No, said he throwing down the watch, I had much rather be poor, and keep my good conscience, than rich and become a rascal. At these words, he hastened back to the chimney. The lady, who was in the room adjoining, having overheard the conversation with himself, sent for him the next morning, and thus accosted him: “My little friend, why did you not take the watch yesterday?” The boy fell on his knees, speechless and astonished. “I heard every word you said,” continued the lady, “thank God for enabling you to resist this temptation, and be watchful over yourself for the future; and from this moment you shall be in my service; I will both maintain and clothe you; nay more, I will procure you good instruction, which will assist to guard you from the danger of similar temptations.” The boy burst into tears; he was anxious to express his gratitude but could not. The lady strictly kept her promise, and had the pleasure to see this poor chimney-sweeper grow up a good, pious, and intelligent man.

RESIGNATION.

The cup which my Father hath given me, shall I not drink it? The duty of cheerful acquiescence in the divine will, is so strongly enforced in the scriptures both by precept and example, and so necessary for every dark and bright hour of existence, that it would seem no christian could recognise God as moral governor of the universe, without feeling the happiness of submitting all things to his disposal. Yet so strangely are we wedded to the enjoyments of this life, and to our mortal friends, that we are unwilling to resign them, and murmur against Heaven when they are taken from us by death. As this is true of a large part of our race, notwithstanding their profession of christianity, and their joy that the Lord reigneth, each one should consider in whom his soul most devotedly trusts, and whether he cannot thankfully yield to his infinitely wise and benevolent government.

REYNOLDS THE PHILANTHROPIST.

A lady applied to him in behalf of an orphan after he had given liberally, she said, when he is old enough I will teach him to name and thank his benefactor. Stop, said the good man, thou art mistaken, we do not thank the clouds for the rain; teach him to look higher, and thank Him who giveth both the clouds and the rain.

MARRIED,

At Stafford on the 26th of May last, by the Rev. Joseph Knight, Mr. ANSON SPELMAN to Miss LORENDA CUSHMAN; Mr. LYMAN SPELMAN to Miss LOVIRA DAVIS; Mr. HORACE DAVIS to Miss ABIGAIL DAVIS.

DIED,

In this city, on the 17th inst. Newton, son of Horace Hayes, aged 10 months; on the 11th inst. Charles, son of Charles Dodd, Esq. 10 years; on the 20th inst. Mr. Amos Bull, 31; on the 18th, Mrs. Ruth Bigelow, 68, relict of the late Mr. Jonathan Bigelow.

In this town, Mrs. Eunice Goodwin, 50; Mrs. Sophia Hadlock, 28; Major Thomas Sanford, 57; Mr. Daniel Henry, of New-Hartford, N. Y. 34.

At Wallingford, on the 7th inst. Mr. Joel Doolittle, 65.

At Boston, on the 11th of May, 1824, Wm. Dodd, Esq. aged 69; on the 8th of May, 1825, Hannah, relict of the late Wm. Dodd, Esq. aged 75; on the 7th of July, 1825, Susan, wife of Mr. Timothy Dodd, Jr. aged 42.

[COMMUNICATED.]

Died, in Charlton, Mass. on the 5th inst. Mrs. Amy, wife of Mr. Daniel Marble, of said town. She had been for many years a firm believer in the universal goodness of God, and though confined by a long and lingering illness, her confidence in her Creator remained unshaken, and she cheerfully resigned her spirit into the hands of that God, "whose tender mercies are over all his works."

In the same place, on the 6th inst. Miss Louisa, youngest daughter of Mr. Jesse Merritt, aged 22 years. By this stroke of Divine Providence, her parents mourn the loss of an affectionate daughter; her sisters and brother shed the tears of grief over the remains of an interesting and amiable sister, and a numerous circle of relatives and acquaintances cherish the memory of her, whose virtues survive in the lively recollection of all her associates. She was a believer in the impartial goodness of God; and as she approached the goal of death, her confidence in her Saviour increased. Feeling her dissolution fast approaching, she gave the parting hand to her relatives in a most tender and affectionate manner, desiring them to remember her, but not to mourn; then, cheerfully exclaiming, "I am going to heaven," she tranquilly fell asleep.

"So fades the lovely blooming flower."

In the same place, on the 12th of July last, Mrs. Margaret Woods, consort of Mr. Wm. Woods, of said town. Her death was occasioned in the following manner. Some time in the night of the 12th of July, she arose, left her husband in bed, and retired from the house; in the morning it was found she had committed suicide! She was found hanging in the barn suspended by a rope.

Mrs. Woods had ever evinced a sane mind and sound intellect, and was considered by many as a pattern of piety. She was a member of regular standing in the orthodox church in Charlton, and was considered one of their brightest ornaments.

It is not intended by this notice to wound the feelings of a numerous and respectable family, nor harrow up the keener sensibilities of the mind, but to correct a wrong impression, which the charitable professors of orthodoxy have been endeavoring to diffuse among mankind, viz. "that none but Universalists, and people of no principles, were ever guilty of the crime of suicide." Neither is it the intention of the writer of this notice to insinuate that Mrs. Woods, under the influence of the doctrine of the church to which she belonged, committed suicide; no, charity forbids it. She lived in full fellowship with the Calvinistic church till the day of her death, and though wrong in sentiment, her life was an ornament to Christianity. C.

Charlton, Aug. 15th, 1825.

POETRY.

"Let every thing that hath breath praise the Lord."

The following lines are from the Monthly Repository, and refer to the late Rev. John Davis, of Collumpton, England, an obituary notice of whom appeared in the January number of the same work.

There is many a harp, for the young man's doom,
That is tuned to the notes of woe;
But, alas! they are mute o'er the old man's tomb.
Though he lived like a saint below.

There is many a tear over beauty's grave,
And warm from the heart they rise—
Ah! why less warm are the tears that lave
The spot where the good man lies?

Is it nothing to keep the soul still young,
When the frame where it dwells grows old?
Or less should a beautiful life be sung,
Than the charms of an earthly mould?

No, old man, no,—one passing lay,
Though a powerless lay it be,
Shall be given to the thought of the silent clay,
Which is all that is left of thee.

Though thy life was passed in the humble shade,
Yet it brightened the shade around;
And every step that thy meek foot made,
Was made upon holy ground.

Thou hast seen thy friends around thee fall,
Thou hast lived through years of pain;—
And now thou hast reached the goal of all,
And broken a frail world's chain.

O! rest in peace till the day for which
Thou hast looked with a christian's eye;
Faith, hope, and love, long have made thee rich.
In the gold of a purer sky.

Though soon forgot be thy lowly sod,
Yet thou hast not lived in vain,
For green above are the groves of God,
Where the just shall meet again!

BALFOUR'S INQUIRY

Just received at this office, Balfour's Inquiry, *second edition*, bound and in boards. Also Balfour's Reply to Sabine's Lectures on the Inquiry, containing, 1st, a Defence of the Inquiry; 2d, Sabine's proofs of a future retribution considered. Price of the Inquiry, \$1.25 bound; \$1.00 in boards.—Reply 50 cents.